

VOLUME 26 No. 7

JULY, 1920

Per M. M. Kilpatrick No. 19
655 So. 6 St.,
8) San Jose, Calif.

THE Bible Champion

Established in 1889

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

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FRANK J. BOYER, PUBLISHER, READING, PA.

Price \$1.50 the Year Canada \$1.65; Foreign \$1.75 Single Copy, 15 Cents

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

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Entered as Second-class matter, at the Postoffice, Reading, Pa., under act of March 3, 1897

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 26

JULY, 1920

No. 7

The Arena

The Book of Genesis

BY WILLIAM H. BATES, D.D.



HE article in BIBLE CHAMPION (Feb., 1920), on "The Higher Criticism—A Present Appraisalment," seems to conclusively demonstrate that the Higher Criticism is no longer a live question, but a decidedly dead issue. And it was as conclusively shown that the Documentary Theory of the composition of Genesis, with its J, E, D, P, etc., etc., up to Vater's thirty-eight documents, is a fake and never had any accompaniment of fact. Let us be amiable and wish peace to the Astruc-Eichhorn ashes of it, even though its fallaciousness has wrought such infinitude of harm.

But there are facts in regard to the constitution of Genesis that are easily recognized when once seen, and should carry their own commendation to all, when clearly stated.

A careful scrutiny will discover that the Book of Genesis is, on a small scale, what the Bible is on a larger scale, *i. e.*, composed of separate books. The first clue is found in Gen. ii. 4, "These are the generations," etc. Then Gen. v. 1, we have, "This is the book of the generations," etc.; also Gen. vi. 9, "These are the generations," etc. The recurrence of these phrases throughout Genesis marks the beginning of a separate book except in one instance (xxxvi. 9) where it is a repetition.

Genesis, then, is made up of eleven independent books, as follows: I. Gen. i, 1; II. ii. 4; III. v. 1; IV. vi. 9; V. x. 1; VI. xi. 10; VII. xi. 27; VIII. xxv. 12; IX. xxv. 19; X. xxxvi. 1; XI. xxxvii. 2.

Each one of these books is complete in itself, having its own proper beginning, subject, and appropriate close, as well defined and after the same manner as the later books of the Hebrew Scriptures. Take any one of them and publish it apart, and it will tell its own story from beginning to end, and be found to stand in a literary position, as independent as the book of Joshua or Ruth.

Call these parts books, sections, or what you will; we have their own authority for calling them books. One of the very earliest of them, beginning with the fifth chapter, calls itself "The Book of the Generations of Adam," the original word for book—*sepher*—being unmistakably employed for nothing short of a writing. And these books, by their very titles and substance, declare themselves to be of original and independent construction; and the fact that some of them overlap in matter and time, confirms the idea.

Looking through the books of the Pentateuch, we find Moses very careful to affix his name to what he writes. Some one has noted that there are sixteen chapters in Exodus and in Numbers, and twenty in Leviticus which begin with "And the Lord spake unto Moses," or some equivalent expression, while Deuteronomy is fairly sprinkled with like phrases; but in all Genesis Moses' name nowhere appears. The book itself makes no claim to Mosaic authorship.

The book treats of matters which took place ages before Moses was born. The account which it gives of many events is circumstantial, descending even to details of conversations and description of personal attitudes and incidents which none could be cognizant of but the parties concerned. The very latest event men-

tioned in it had occurred, at the shortest estimate, more than half a century before Moses was born, and the rest of its human history covers a period extending to more than a thousand years of a prior antiquity,—the earlier parts of it standing in relation to Moses, as the times of Homer, Hesiod, and Thales stand to ours.

As evidence connects Moses with all the books of the Pentateuch, the conclusion to which we are brought, is that Genesis was *compiled* by him. The proper statement for us to make is this: *Exodus, Leviticus, Numbers and Deuteronomy are of Mosaic authorship, while Genesis is of Mosaic editorship*, he having compiled it from pre-existing books; and so all has Mosaic authority.

It should be added, however, that later editorial hands may have supplied a slight touch here and there—possibly put upon the margin of manuscripts as explanatory comments—which subsequent copyists may have incorporated into the body of the work.

This eleven-book scheme has been exploited by Campegius Vitringa (1659-1722), the eminent Dutch divine and commentator; it was commended by the London professor of Hebrew, Stanley Leathes; James G. Murphy, professor of Hebrew in the Presbyterian College, Belfast, Ireland, in his most admirable Commentary on Genesis, adopts it; and Professor Moffat, of Princeton, not to mention others, in his "A Comparative History of Religions," sets it forth at length. If this scheme be valid, it makes the Astruc-Eichhorn documentary theory, which Professor Zenos, of Chicago, says "has not been disproved, and does not seem capable of disproof," an absurd impossibility. Here are several nails for its coffin. It is submitted that the scheme will be found to be, even to the common apprehension, vindicated and justified in the following:

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2. Chaos, I, 2.
3. Second creation. Restoration to order. First day, I, 3-5, light. Second day, I, 6-8, firmament. Third day, I, 9-13, dry land and vegetation. Fourth day, I, 14-19, light-bearers, sun and moon. Fifth day, I, 20-23, marine animals. Sixth day, I, 24-31, land animals with dominion given to man. Seventh day, II, 1-3, the Sabbath instituted.

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Such is the composition, and such are the contents of Genesis. And it is submitted that the foregoing presents what are *facts* in the case, and that they are sufficient, comprehensible, and plain enough, to enable a wayfaring man, if he knows how to read intelligently, to see for himself that Genesis is made up of eleven original, independent historical books, overlapping on occasion, it may be, in matter and time as becomes independent historical treatises, having to do with a continuous historical course. It clearly and satisfactorily accounts for Genesis just as it is.

* * *

I assure you I send you my renewal for BIBLE CHAMPION gladly, for I continually rejoice at the strong, true, Christian and scientific testimony of the CHAMPION, and its glorious exposure of the pseudo-science and false Christianity of the day, that are misleading so many, apparently. Here is a magazine with "no uncertain sound," when it comes to the testimony of the Gospel, and it is this testimony and their faith by which the saints are to prevail in the latter days—*Rev. Geo. H. Lee.*

The Sanity of Abraham's Proposed Sacrifice

BY H. W. MAGOUN, PH.D.



It has been said that if Abraham had lived in our day he would have been a candidate for a lunatic asylum or for a prison cell in short order. Possibly. And yet the chances are quite opposed to that conclusion, since he would have been able, in all probability, to conform to the requirements of our times as readily and as effectively as he did to those of his own day. Customs change with the lapse of centuries, and, incidentally, men come to understand more clearly how they themselves are related one to another.

To begin with, men do not often marry in these days their near relatives, although some of the kings of Egypt seem to have married their half-sisters, as Abraham himself may have done. The word rendered "sister" can, however, refer to a person's niece, and Sarah may possibly have stood in that relationship to Abraham, even if Genesis xx. 12 does seem to deny that solution of the difficulty. Let it be remembered that Zerubbabel is everywhere taken as the son of Shealtiel, in case his parentage is thought of; and yet he was not the son of Shealtiel but of his younger brother Pedaiah (1 Chron. iii. 17-19). They had a habit of mixing things somewhat in those days, and we mix them ourselves at times. We forget, for instance, that the prefix *Ben-* (Bar-) in the Old Testament is a semasiological equivalent of the English suffix son.

Shealtiel was in the royal line, but he had no male issue. His next younger brother had none. The next one was Pedaiah. He had two sons, of whom the first was Zerubbabel. That, at least, is what the records indicate. According to legal practices, the succession must pass to Zerubbabel. He would thus become, to all intents and purposes, the son of Shealtiel, and as such he was regarded. He was born Zerubbabel Pedaiah-son. The needs of the succession made him Zerubbabel Shealtiel-son; for the ancient Hebrews employed the same method in naming their children as that which has always been in use in Scandinavia but is now becoming obsolete.

The ancient Greeks had a similar practice—witness "Agamemnon the son of Atreus," *Agamemnōn Atreidēs*—as other nations did. It must have prevailed, in fact, among our own ancestors, as is made evident by the seventy or eighty English names ending in -son, the similar names ending in -s (such as Johns or Jones, Andrews, Peters, Williams, Adams, etc., all of which mean the same as they would with the suffix -son), the names beginning with Fitz- (such as Fitzsimmons, Fitzgerald, etc.), those beginning with Mac, Mc, or M'; all of which are familiar, and some others, such as the Irish O'Reilly and the Welch ApMadoc or the names Price and Bowen (for ApRhys and ApOwen), every one of which once indicated direct descent, "Son of Reilly," "Son of Rhys," etc. They are now family names; but they were originally individual names, and the employment of "Son of Shealtiel" for Zerubbabel was merely a move in that same direction. By a legal fiction he became the "begotten son of Shealtiel"—begotten through his younger brother (see Matt. i. 12)—so that every one was satisfied. It was their special way of doing things.

There were special ways of doing things in Abraham's day. Of necessity, they differed widely from those of our times. He was content to travel three miles an hour. We must travel thirty or more. Some of us want from sixty to one hundred or more. Our outlook is different. We belong in a practical age. He belonged in an age that was not only not practical but was devoted to austere rites, being superstitious to a marked degree. He was, therefore, considering the character of his contemporaries, a man of extraordinary depth and power.

If he had not been, he never would have been called of God to come out from among his own people and become a Hebrew,—possibly "one who has crossed the river," although that etymology is now definitely denied by some, even if the word does refer to the further bank of a river. He was enough of a man to be called the friend of God, and that fact, in itself, is significant. No ordinary man

could deserve, or retain, such a title; and yet Abraham did deserve it, and he has retained it down through the ages. He has been a type of the good man to three religions, and a good man he certainly must have been.

How, then, could he have been so infatuated with the idea of sacrificing Isaac that he actually started off with the boy and undertook to kill him? It is that fact which has led to the questions about his sanity. People have not been able to conceive how such a thing could take place in the mind of a good man, unless he was temporarily out of his head or had gone daft on the subject of sacrifice to Jehovah. Such a solution seems natural and satisfactory.

There was once a good man in the South. In his old age he told his son, who was a great preacher, that he had many sins to answer for, but he thanked the good Lord that he had never voted the Republican ticket! To his mind that was an unpardonable sin. A daughter of Jefferson Davis evidently had a similar feeling, if a story concerning her is true. She invited a lady to ride in her carriage, it is said, but upon discovering that she was a Republican, at once ordered the coachman to stop, got out, ordered him to take the lady home, and walked herself. I heard the tale in the town where she lived, and it was generally believed in spite of her charming personality.

The point is this. In Abraham's day people looked upon human sacrifice in a way totally different from that now current. To us it is an utter abomination. It was not so to them. On the contrary, it was the proper thing. As a result, Abraham had to stand the opprobrium of not measuring up to his heathen neighbors in his devotion to his God!

On the surface of things, they certainly had the best of it, and Abraham could not fail to fully realize that fact,—“split infinitive!” Assuredly, since philologists well know that the purist agitation against such constructions (and for the change to “would better go”) is simply a fad born of ignorance (better, by the way, is an adjective in “had better go,” not an adverb as they would have us believe, *Amer. Jour. of Philol.* II. 308-317) of the nature of infinitive constructions and of the fact that “to” is a corruption from the Anglo-Saxon *gerund* and not properly a part of the infinitive.

Pardon the interruption, but purists make philologists very, very tired! It cannot be helped, so we will go on. Abraham, doubtless, had to stand the gibes of his heathen neighbors as philologists do those of the purists, and in time those gibes may have seemed to contain some basis of truth. They did not, in fact, any more than those of the purists do; but Abraham stood alone and no fellowship supported him in his “singular” views. He was right, just as the philologists are right; but the crowd was against him, because it knew no better, and it stood for the purist, or human, sacrifice.

We do not realize how extensive—nay, how nearly universal—the habit of offering a human victim really was. It was the Ultima Thule in propitiating a deity whose favor was sought. We credit the Aztecs with a heartless practice of that kind, but do not know that our own ancestors must have had a similar custom at some early date. That they did so may be inferred from the ritual of the Rig-Veda, in which, along with the *acva medha* or “horse sacrifice,” appears the *puruṣa medha* or “man sacrifice,” with all the details elaborately set forth. The two were much alike. Each required a year for its completion, and that feature appears to have been a common one in such rites.

There is also another thing which we do not realize—how deeply rooted human sacrifice really was in Canaan both before the conquest of that land by Israel and in later times. The spade has been revealing things there as well as elsewhere, and it has shown that this custom not only prevailed when Joshua invaded the land but later, when Israel itself restored the practice after becoming apostate. The intermediate period does not show the gruesome relics; but an abundance of evidence exists for proving the prevalence of the practice both before and after that period.

(*Yehōrām Ben-ahābh*), Mesha, the king of Moab, made a sacrifice of that sort,

Moreover, we have definite testimony in the Bible itself to corroborate the findings of archaeologists. Thus, in the days of Jehoram the son of Ahab as we learn from 2 Kings iii. 27: “Then he took his eldest son that should have

reigned in his stead, and offered him for a burnt-offering upon the wall." He did this to avert disaster to his kingdom, and the indications are that he succeeded; for the next verse chronicles the departure of his foes to their home land.

That the Canaanites made use of the practice is plainly stated in Deuteronomy xii. 31, "for even their sons and their daughters do they burn in the fire to their gods." Israel was expressly forbidden to do such things; but Ahaz, the king of Judah, transgressed; for he "made his son to pass through the fire, according to the abominations of the nations, whom Jehovah cast out from before the children of Israel" (2 Ki. xvi. 3). Even more explicit is the statement concerning him in 2 Chronicles: "Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, according to the abominations of the nations whom Jehovah cast out before the children of Israel" (xxviii. 3).

If a king of Judah did such things, it is easy to see that others, especially in the northern kingdom, would not be far behind in doing them also. Evidence is not lacking on that point; for the reforms of Josiah include this: "And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech" (2 Ki. xxiii. 10). We have not understood what "passing through the fire" meant in those days, and so we have not realized the truth.

Moses himself forbade the practice: "And thou shalt not give any of thy seed to make them pass through the fire to Molech" (Lev. xviii. 21). He also prescribed a penalty for transgression: "Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones" (Lev. xx. 2). It is hardly necessary to add that such legislation would not have been thought of if there had been no need of it.

That there was need of it, not only with regard to Molech but also in connection with the worship of other gods, is made evident by the testimony of Jeremiah, who was commissioned to condemn the people of Jerusalem because they had "built the high places of Baal, to burn their sons in the fire for burnt offerings unto Baal" (xix. 5). He adds in the next verse that the time is coming when the place "shall no more be called Topheth, nor The Valley of the son of Hinnom, but The Valley of Slaughter." To name it such was to imply that the victims were not sporadic and abnormal phenomena but sufficiently common and habitual to be a matter of ordinary moment up to the time that the hideousness of the practice was recognized and the practice itself was abandoned.

The men of Judah and Jerusalem were also condemned by the prophet for another use of the same locality: "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech" (xxxii. 35). In each case the prophet calls attention to the fact that God not only did not command them to do such things but never even thought of doing so. The implication is clear: God detested the practice, which was entirely heathen.

Manassah, too, transgressed and "made his son to pass through the fire" (2 Ki. xxi. 6), or rather his children (2 Chron. xxxiii. 6), in this same valley of the son of Hinnom, and he also must therefore have set an example that others would be likely to follow. The command not to do such things was very explicit: "There shall not be found with thee any one that maketh his son or his daughter to pass through the fire" (Deut. xviii. 10); but it is evident that concrete examples had a greater influence than either precept or command, since we have the things which so incensed Jehovah, in the case of Israel, that He "removed them out of His sight" (18).

In yet another place Jeremiah charges Judah with building "the high places of Topheth, which is the valley of the son of Hinnom, to burn their sons and their daughters in the fire" (vii. 31), and he then adds the usual comment that Jehovah had given no such command and had never had any such intention. Isaiah adds an interesting detail, showing that they slew "the children in the valleys, under the clefts of the rocks" (lvii. 5); and Ezekiel likewise recognizes such sacrifices (xx. 31, xxiii. 37). Furthermore, one of the Psalms has a record of the same identical fact: "Yea, they sacrificed their sons and their daughters unto demons" (cvi. 37).

We learn that the "Sepharvites burnt their children in the fire to Adrammelech and Anamelech, the gods of Sepharvaim" (2 Ki. xvii. 31), after they had been settled in the north of Palestine by the king of Assyria, and that fact also goes to show how wide-spread and common the practice actually was even at that late day. It was so common, in fact, that we find Micah saying, "shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" (vi. 7). He had evidently been puzzled by the situation; but he was helped to see the truth, and he then repudiated the idea entirely.

But if the people of Canaan were so addicted to the practice of human sacrifice that Israel not only failed to eradicate that practice from among them but finally succumbed to it themselves, then it follows that the practice was extremely ancient among the Canaanites and was common in Abraham's day. How great its antiquity is, no man can tell; but it is probably prehistoric and may go back to the earliest Stone Age. It must therefore have been deep-rooted in Canaan in Abraham's times, and he must have been familiar with it from the beginning.

But in that case the command of God to sacrifice Isaac could not have seemed like an unreasonable one. Indeed, it was rather a cause of gratitude that He had not done so before. Abraham had doubtless been more or less humiliated by the sneers of the heathen at his inferiority in this regard, and the wonder in reality is, not that he attempted to offer up Isaac but that he did not do so.

If we ask why God gave him the command, the answer is a simple one. The effect upon Abraham of this daily contact with men who believed in human sacrifice must have been cumulative, and in time he was bound to feel that he was in reality inferior to the heathen in his devotion to his God. He was not; but he did appear to be, and that appearance was both annoying and humiliating. Then God gave him the command that he had been fostering. He hastened to obey. God had a purpose in all this; but it must be burned in so effectively that no question would ever arise in Abraham's mind again on that score.

Abraham believed that if he did his part God would somehow see to it that all was well. He therefore went ahead with confidence. He trusted God and it was counted to him for righteousness. He could not know God's purpose; but he went ahead just the same, and he got his lesson. It settled his problem for all time and for all men. Nothing short of what was done could have accomplished that result, and we can therefore understand why the command was given.

God allowed Abraham to do everything but the final act of taking the young man's life. At that point He stopped the proceeding and drove the lesson home. He had no desire for such a sacrifice. Nay: He forbade it! Abraham received all the credit of having thus sacrificed his hopes and his longings, with his son, and he was then given a promise that settled all doubts and fears regarding his status among his neighbors. Appearances no longer counted. He knew. God had settled the question for him. There was nothing more to be said.

It was a lesson for all time. The descendants of Abraham recognized it as such, and they were therefore prepared for the command to abstain from such sacrifices. When the need arose, Moses promulgated the command; but it was a long time before any such need did arise, and we may therefore infer that the experience of Abraham sufficed for many generations of his people, and that they did not incline to err in this regard until constant example debauched their earlier sense of right and wrong in such matters. Micah finally saw and voiced the real intent of the lesson, and it is clear that the extent of Israel's apostasy can be measured by the fact that human sacrifice was ultimately allowed to have a place in their ritual. It was an awful debasement of a stiff-necked people.

After what has now been said, it must be clear that the sanity of Abraham really had nothing whatever to do with the matter, unless it helped him to recognize so clearly and so quickly that God forbade the rite. He might have questioned the countermanding words of the angel; but he did not do so and at once obeyed the command to desist. There was nothing insane in the attempt, because it was no more than an effort to be as faithful to his God as his unbelieving heathen neighbors were to their idols, which was a thing altogether commendable in that age. If he could return to earth now and witness some of our practices, he might possibly wonder whether we are altogether sane in forgetting God as we do in the mad pursuit of wealth and pleasure.

The Power of the Bible

BY EDWIN WHITTIER CASWELL, D.D.



It is said that about 200,000 sermons are preached in America every Sunday and about 100,000 in the British Islands. The subjects, of course, are all taken from the Holy Scriptures. Any other book would have been worn out ages ago, but the more the Bible is used, the better it is liked, and the more Bible in sermons, the more acceptable they become.

All that the critics have done to the Book have not rendered the Bible any less a life boat to save men. Doubt is dynamite, used to blow up God's truth, but the Impregnable Rock of the Holy Scriptures has never yet been shaken. Doubt is a dreadnought, whose shells, like peas from a popgun fall upon the massive sides of the Rock of Ages without harm. If one denies the Book, he must deny Christ, for He said, "Thy word is truth." "Search the Scriptures, for they testify of me." He quoted from many of the books of the Old Testament. If He was mistaken in His estimate of their Divine inspiration, then we have no Christ. Humanity must have certainty with reference to the questions of responsibility to God, of the requirements of the Almighty of men and of life in the eternal future. We must believe the Book or reject it altogether.

The Bible is still the food for the hungry, famishing people of the dark corners of the earth, as well as of the most civilized nations.

Ruskin said the Reformation was not reformation but reanimation. It was the reopening of the fountains of Bible truth, which had been covered away by useless traditions, meaningless forms, senseless fictions, priestly rulings and false interpretations by the Roman Catholic church. Luther's translation of the Holy Scriptures into the German language was the mightiest gun of the Reformation and the open Bible for four hundred years has been the bulwark of Protestantism. Audiences to-day like that preaching best which is expository or fullest of the Bible. They loathe literary essays, scientific lectures, political and social themes which are often given in place of the "Bread of Life." The minister who eats the Bible is able to impart its power to his congregations. The ever enduring Word of God remains uppermost in the thought and reading of men.

Will such words as these of solace and hope ever die? "In My Father's house are many mansions; I go to prepare a place for you, that where I am, there ye may be also." Or this gem of infinite love, "I in them and Thou in Me, that they may be made perfect in oneness and that the world may know that thou hast sent Me and hast loved them as Thou has loved Me." What an exaltation to be lifted out of sinful self up into the circle of the Creator's fellowship and being! Has Homer, Dante or Shakespeare ever uttered any word with such eternal import, such everlasting comfort of hope and experimental blessedness?

Will the Psalmist's words ever die, when he says "Lead me to the Rock that is higher than I, that I may abide under the shadow of the Almighty." "O God Thou art my God; early will I seek Thee; my soul thirsteth for Thee to see Thy power and Thy glory." Can any merely human geniuses lead mankind upward into the very presence of God? We are aware that the natural, sinful heart sees no beauty in Christ that they should desire Him, or in His wonderful words of life. Such spiritual melodies are as music to a camel, or science to a savage. One must live Himself into the truths of the Bible to behold its beauty and feel its power.

The minister who has not this deep vision of the Master cannot fully impart the truth to His people. He may present the philosophy of truth, the theology and history of truth, but not its spiritual heights and depths. Rev. H. Jeffs in his book on the Art of Exposition says, "The systematic theology that the preacher starts his career with, is not his own. It is a suit of clothes, rather than something that is worked into the warp and woof of his being. The suit, if he wears nothing else, will begin, within a few years, to get shiny at the elbows and knees and frayed at the edges, and at the last will be looped and windowed raggedness."

When the preacher, through some great affliction or conviction, gets a view of the unseen glories of the transfigured Christ, then he is able to thrill the world with the realities of his own experience. The "Body of Divinity" in the Bible that was only a skeleton before, is now the living Christ, drawing all men unto Him. The Bible is a Book portraying soul experiences. Job, stripped of everything, smitten and afflicted, cried out in triumph, "I know that my Redeemer liveth." Solomon, possessing everything which this world can bestow, exclaimed, in misery of spirit, "Vanity of Vanities, all is vanity." The Apostle Paul, when he had suffered the loss of all things, shouts like Job, "Having nothing, yet possessing all things. Dying, and behold we live. Henceforth there is laid up for me a crown of righteousness."

An old Christian pilgrim, whose friends and relatives had nearly all passed away, who was doubled up with sciatica and often brutally beaten by his drunken son-in-law, with whom he lived, was overheard to pray this prayer: "Sometimes, Lord, when I go to bed, I cannot sleep for my rheumatism and thinking of my dead wife, and then I begin to sing the hymn we used to sing, very softly, so as to disturb nobody in the house—and then I forget all about my rheumatism and my loneliness. I am in heaven, and I can see Thee on the Great White Throne and I can hear the hallelujahs of the angels."

It is the influence of the holy Book of God which leads the human soul up the heights of these delectable mountains, from whence we catch glimpses of the future glory.

The morning after Rev. Arthur T. Pierson died, his little six year old grandson and namesake, who had not yet heard of his loss, crept into his mother's bed and said; "Mother, I had such a beautiful dream last night. I dreamed that I saw steps going up into heaven. It was all gold up there. O it was beautiful, mother." "Did you see anyone you knew?" his mother asked. "Yes, I saw the Lord Jesus." "Did you see any one else you knew?" "No, I don't think so, mother." "But someone did go up yesterday to be with the Lord Jesus. Some one whom you love and who loves you very much." "Who was it, mother—was it grandpa?" All day the little fellow was happy in telling friends that his grandfather had gone to heaven on the golden steps of his dream. Is there any other book in the world that will lead childhood into such beautiful visions as this one and which will develop a life out of childhood worthy of the tallest forms of the angels whose white robes brush the streets of gold?

* * *

FAITH

Firm faith may lead a person to utter failure. With many people their faith will not and cannot help them at all. Many such have the firmest sort of faith; indeed, there is no faith in the world greater than theirs; yet they are completely disappointed, defeated, some even are eternally lost. Why? Because they have rested their faith upon something false. Not how firmly we believe, but what or whom we believe, is the great question. The faith of the New Thought enthusiast may be just as fine, true faith as that of the Christ-filled Christian. But the New Thought believer's faith has as its object himself; and the Christian's faith has as its object Christ: Christ cannot fail, and self cannot do anything but fail. Two men walking on different parts of a frozen river may each have complete faith in the thickness of the ice just ahead of them. One man's faith leads him to step out upon thin ice, and down he goes. The other man's faith leads him to step out upon thick ice, and he is safely borne up. It is worth while for us to know, not how much faith we have, but what our faith rests upon. With exactly the same firmness of faith some people are sinking, others are standing. Have faith in God.—*S. S. Times.*

* * *

I have now had two issues of the BIBLE CHAMPION and feel I already have full value of a year's subscription, and then some.—*Rev. A. E. VanAntwerpen.*

The Club

The Banker's Apple

BY M. W. HERBERTUS.



IN a town the name whereof would indicate that its people read much there lived a banker. And he boasted not thereof, neither did he live in ostentatious display. Nay, he was plain and simple in his tastes, and he delighted in apple trees. Of these he had ten, and the grafts thereon were many; for he liked variety in his fruit. And they throve mightily.

Now it came to pass at harvest time that his trees were loaded down with apples, and he was sore put to it for a solution of the difficulty of gathering the same; for he was a man of some girth, he weighed fifteen stone or more, he was not happy on a ladder, he had no boys of his own, and he could not climb a tree. But he bethought himself of a kinswoman who had two boys. Husky lads they were and willing, and he invited them to assist in the ingathering of his fruit. And they consented thereunto. The day came and they hasted away.

It so happened that the father of the boys was given to much study, and it was becoming a weariness to the flesh. And when the boys had departed, he said unto his wife, who was known as "Blueberry Queen," in the banker's family: "The spirit moveth me to go to the assistance of the lads; for, verily, the task is a large one, and the boys are not yet equal to it." And being a wise woman, she said: "Go, and, lo, I will come myself in the heat of the day."

And he went, and his youthful delight in trees returned unto him, and he climbed unto the top of the tallest one and gathered of the red and luscious fruit. And all were astonished at his agility; for he was well over fifty and a man much devoted to books.

And, behold, the brother of the banker arrived on the grounds. And he wondered if ought had gone to his head; for, lo, he beheld three boys where he had reason to think there were but two, and he wondered much and said, "Who is that in the tree; for I see three boys in place of two?" And a gruff voice made answer unto him in this wise: "Billy th' ash man." But Billy th' ash man the brother knew not, and he was determined to know who it was. And he shaded his eyes and looked with earnestness into the tree and exclaimed: "I know you; you are not Billy th' ash man, but the husband of Blueberry Queen." And, behold, it was so.

And Blueberry Queen arrived in due time, and they all made merry. And the boys ate of the apples until the banker was worried lest they furnish the doctor with a job that was not on the program. And he called up the next day by means of the talkwire and made diligent inquiry about the matter. And, lo, one of the boys answered the call and made out that he was the doctor, and he said unto the banker in a deep voice: "What did you do to those boys yesterday?" And the banker became alarmed and inquired so earnestly as to what ailed them that the boy snickered, and the banker heard the sound thereof and got wise.

And, behold, nothing ailed the boys; for they had been inoculated with the green fruit in former years and they were immune. And their father had knowledge of their immunity and worried not. And the spirit of youth returned unto him, and he rejoiced that he had helped the banker.

Now, it came to pass that the fruit was not all gathered and the man of books returned to finish the job, because the boys were in school that day, it being not a week end holiday. And the banker went into town to his bank. And he sat beside a neighbor on the train, and he entertained him with an astonishing tale to the effect that he had a man at work for him in his orchard who was a graduate of the Johns Hopkins University! And the neighbor marveled much and was filled with sympathy and diligently inquired how it had happened that he was fallen so low. And he wist not that he had not fallen low but had climbed high, because he had learned the joy of helping others.

And the banker praised the diligence of his learned apple picker and made much of his opportunity to have sport at the expense of his neighbor's credulity. And, behold, he had it; for the neighbor swallowed all, hook, bob, and sinker, and the banker had great enjoyment at his wonder. Then he told his innocent friend that the Hopkins man did the work not from necessity but from the love of it; but even then the man could not understand, and he was of a doubtful mind as to what it all meant. Nor was he satisfied until he discovered at a later day that he knew the man and cautiously interrogated him as to the actual facts. And he wist not that the man knew of the joke; for he said nought but answered: "Oh, yes, I helped him get his apples—I enjoy it." And he also enjoyed the wonder in the man's face.

Now, the banker was not of a doubtful mind about the matter, and he said within himself: "What shall I do to the Hopkins man in return for his help?" Then he answered himself in this wise: "Go to, I will send him much fruit; for, lo, those boys devoured apples with an avidity worthy of a railroad worm and with a capacity that was boundless." And he thought within himself that thus he would get square. And he did. And for many days the man himself did eat of the apples as well as his boys, and Blueberry Queen made pies thereof, and they were good and they were done. And it sufficed.

And as he ate of the apples, the Hopkins man meditated. And he remembered how he had thought to help, and behold, now he was helped himself; for apples were hard to get that year and many of them were not good. He had not expected that the banker would vie with him in the effort to be of service; but, lo, he had done just that, and it was a question which had come out ahead! And he was at a loss to be satisfied; for he said: "Lo, I started for refreshment through exercise, and, behold, I have refreshment through apples! Is it double pay or is it a banker's compound interest which I have thus experienced?"

And he settled it not; but he rejoiced in the apples and in the banker's appreciation of what he had done; for when we try to help others with no thought for ourselves we are apt to be surprised at the ways in which they try to help us, and such a spirit as that fosters the spirit of love which does no evil to any man but rather seeks his good. And he wondered what sort of a universe it would be if all the world were actuated by motives like that, and he felt willing to dwell therein, if such a place could be found.

Brevity in Church Services

BY EDWIN WHITTIER CASWELL, D.D.



LET me tell you what some people are saying about long prayers, long sermons, long introductory exercises in church service. Mark Twain says: "I went to church one time and was so impressed by what the preacher told me about the poor heathen that I was ready to give up a hundred dollars of my own money, and even to go out and borrow more to send to the heathen. But the minister preached too long and my own enthusiasm began to drop, about twenty-five dollars a drop, till there was nothing left for the poor heathen, and, by the time he was through and the collection, was taken up I stole ten cents off the plate."

A certain pastor in New England once said to Bishop Mallalieu: "I usually preach sermons of about thirty minutes' length, but recently I got so interested in my subject that I preached for fifty-five minutes. I apologized to my audience for preaching so long. At the close of the service, a good brother told me if I would preach as well as I did then, I might always preach as long." The bishop laid his hand on the pastor's shoulder and kindly said: "Do not let them fool you, brother. Thirty minutes is long enough—don't preach any longer."

Rev. W. E. Barton, in the *Chicago Advocate*, says of Dr. Aked's preaching: "He preaches too long. He goes into unnecessary detail in some of his illustrations. He expands some of his introductions needlessly. He weakens the force of some of his best periods by a habit he has of leaning his elbow on the

pulpit and his chin on his hand." The writer, however, complimented Dr. Aked's brilliant power of oratory, the literary beauty of his productions, and the fact that he preached without notes.

It is well known that many ministerial orators have nearly ruined their career owing to the lack of "terminal facilities." If many sermons could be eliminated at both ends and reduced in the middle, they would produce greater results. Audiences are willing to excuse bishops whom they expect to hear only once in a lifetime, and elderly clergymen who find it difficult to abbreviate old sermons, preached at times when people brought their lunches to Church in order to remain for the afternoon services. Would it not be better if sixty-minute sermons, fifteen-minute public prayers, ten-minute notices, long readings, and musical numbers could be divided and come in on the limited?

The problem of church attendance in cities would be partly solved if the entire service lasted but one hour, especially when a men's meeting precedes the Sunday morning sermon, and a class meeting follows it, with Sunday School at 2:30 p. m., Young Men's Christian Association address at 4 p. m., Epworth League meeting at 6:30 p. m., evening sermon at 8 p. m., to be followed by evangelistic services.

This is a rapid transit age, and the church should make the length of meetings suit the time. In most churches, the weekly calendar of notices has taken the place of the pulpit bulletin board, which saves some precious time. It is well known that Sunday morning annual conference services have been so extended in the opening exercises that they have occupied a whole hour previous to the bishop's sermon. Bishop Goodsell once said to the writer, on such an occasion: "Every moment beyond thirty minutes for the opening services, the speaker is losing mental, spiritual, and physical force, and the congregation is losing in responsive and reciprocating power, until there is but slight intercommunication between speaker and hearer." Bishop Newman, in southern California, at a certain conference session, requested the privilege of conducting the introductory exercises, which he condensed into twenty-five minutes, closing his conference sermon at twelve o'clock, instead of at 1 p. m., as had been the custom.

Aged people find it difficult to concentrate attention longer than one hour and younger persons find it contrary to their disposition to do so. It is often remarked that the last quarter of certain sermons ruins the former three quarters, for, when the attention is lost, the portion already received goes with it.

Christ's public prayers and sermons were exceedingly brief. All His discourses and talks during a ministry of three years, which are published in the New Testament, could be delivered in forty minutes. If ministers today would follow the example of our Lord, they would never pray in public more than from three to five minutes, nor preach beyond half an hour.

The people of this business age like to see church services handled in a business way. They have never been known to complain of too short sermons. Rev. Dr. Levi Gilbert, editor of the *Western Christian Advocate*, says: "It is astonishing how much a man can say in twenty minutes, if he really gets his hydraulic compressor at work upon his 'thinkeries.' Time never flies so fast for a man as when he is absorbed in his speaking and trying to squeeze an interpretation of the universe into the fraction of an hour."

A writer in the Boston *Congregationalist*, speaking of Charles R. Brown, who recently supplied the pulpit in the old South Church in the absence of Dr. Gordon, says: "The sermon was brief. It lasted about twenty minutes, and the whole service one hour exactly. It is safe to say that almost everybody present wished it had been longer, and I suppose that can hardly be said of one sermon in five hundred. This seems, indeed, out and away, the most difficult lesson for ministers to learn, that the day has come when long sermons simply will not do. I once heard Canon Liddon preach under the dome of St. Paul's Cathedral, for seventy-five minutes, and Mr. Spurgeon often took an hour. But I doubt if even they could do it three times running now. Argue about it as we will, or dislike it as we may, half an hour or twenty-five minutes from the best of us, and fifteen or twenty minutes from the most of us, is as much as the modern congregation wants or will stand for long."

A "sermonette" does not imply a "preacherette," for a long sermon may be a small one. It requires more genius to condense than to elaborate, as was seen in Lincoln's immortal, two-minute Gettysburg address, contrasted with Everett's two hours of rhetorical oratory. The great preachers of New York City, such as Hillis, Cadman, Eckman, Goodell, Jowett, Jefferson, and Macarthur, who draw and hold large audiences, do not average more than thirty minutes for a sermon. They know that brevity is the soul of wisdom as well as of wit. They are aware that, to be in accord with the spirit of this rapid-firing, moving picture age, they must lay aside the long, heavy, ponderous style of sermonizing.

The aged preacher finds it difficult to boil down his productions from sixty to thirty minutes. Through many years his sermons have been growing like corn in a fruitful field. New facts and illustrations have been accumulating each year, until the favorite discourse almost breaks down with its own weight, or kills the congregation. Young men are, therefore, invited to take the place of the clergymen of advanced age in many of our pulpits.

It is as important to abbreviate long introductory services as sermons. Long prayers seem longer when one is unfortunately late and is compelled to stand in the vestibule for fifteen minutes until he is heard to sadly murmur: "How long, O Lord, how long!" The "Amen" at last allows him to join the long-suffering congregation. Prayers would express better the needs of a congregation if confined to simple language and heartfelt petitions. Would it not be well to leave out preaching to people in public prayers, eliminating also our arguments, our phrases of rhetorical beauty, exhortations and formal, rambling, stereotyped terms? Prayers then might be reduced to proper length and the one-hour service made a possibility.

The poet unites with us in the above sentiments when he says:

"He might have reached the heights of fame;
For often mentioned was his name
In office, store, and shop:
Of words he had an endless flow,
And everything he seemed to know,
Except just when to stop.

"In prayer and sermon, speech and song
He had the power to lead the throng
Up to the mountain top:
And not in vain would he have striven,
If wisdom had to him been given
To know just when to stop.

Noah and the Deluge



Y Dear Brother:—I have been reading for several months past your splendid Magazine "THE BIBLE CHAMPION" and I agree that you are on the right track, and dislike very much to disagree with the teaching it is doing, but I cannot agree with an article in the March, 1920, number on page 130, under caption of "Noah and the Deluge."

The article says, "The deluge was universal for mankind but not for the earth." And again "This theory of the deluge is suggested by science and by common sense."

My objection is that that is not the Bible teaching, and if we are going to depart from the plain teaching because it is not "common sense" that will introduce the nose of the camel into the tent of the believer in the inspiration of the Book, and we shall then be called upon to explain why the wood that Noah started to build with, did not rot before the 120 years were half gone. You know that today, under rational conditions, a structure could not be built at all if it took that long to complete the structure. Then the head and neck of the camel enters. Then we must account for the floating of the vast structure without overturning, and that admits the front half of the body of the camel, and lastly we must account for how the animals were induced to enter, what they did for ventilation, and where the fodder necessary for their sustenance was stored, and how, when

shut up in the ark, water was supplied them, and by this time the whole camel is within and we are exactly where the late Prof. Driver found himself—rejecting as impossible the whole account.

Of all the writers I have ever read the best on this subject is the author of the "New Biblical Guide" which, as you know, does not concede a thing to the alleged "Higher Critics," but cleans them out soul and body by rejecting in toto their whole claim. As you say, in your article, "Noah and the Deluge is not merely an interesting page of history; but is vital for every one." With this statement I do most heartily agree, but if it is true, it is impossible to account for any part of the transaction on any rational grounds, but it must be accepted on grounds of miracle purely—that God is Almighty and can do whatsoever He will. You say, again, "All nations have some account of a great flood." I, myself, have somewhere in the aggregate of thirty of these accounts. These rationalism cannot gainsay, and hence reject.

Then let me say there is no use in patching up the account as your article attempts to do, from a scientific standpoint. It is a well known scientific fact, that atmosphere contains, at every minute in the 24 hours of every day enough moisture, if condensed all at once, to reproduce the Deluge, and if God can do a single miracle—as the resurrection of Christ—then He can precipitate or condense this water at any time He so wills.

If you have ever been in some parts of the Southland of our planet you know something of this power. I, myself, have seen water at least 6 inches deep on a fairly steep hillside.

I deeply appreciate your magazine, and as long as I live I shall try to dig up the money to keep it coming to me if every other one must be abandoned, but it grieves me, in these days when every thing is going wrong, and when eleven denominations—the greatest in the world—each record a serious loss in membership in the last year; and if the facts could be ascertained, all probably lost in Spiritual power much more than in membership. And 90% of the whole loss is due to German Rationalism, and, as far as I myself am concerned, I shall continually believe the Bible and concede them and their devilish so-called "science" nothing.

Yours for a whole Bible for the whole man, soul and body, for all worlds, and no surrender.—*L. N. B. Anderson.*

Kirjah-Sepher

REPORTED BY A CHURCH GOER.



Minister follows, more or less, the commendable plan of preaching along the line of the Sunday School lessons, thus having subjects in which the many Bible students of the congregation are already interested, himself adding much that is both informing and practically helpful.

With the second quarter of this year, when the lessons began in the Book of Judges, he gave to the men's large Bible class an introduction to and analysis of the book, showing its place in the recounting of the unfolding of God's saving plan, and his sermon was on Othniel (Judges iii. 1-9), the first of the Judges, and who delivered Israel from the eight-year first oppression by Cushanrishathaim and the Mesopotamians.

In the distribution-allotment of Canaan, the Hebron district fell to Caleb, a section inhabited by the Anakim, a race of giants. His prowess quickly dispossessed Hebron of the giants (Joshua xv. 13, 14). Some three miles from Hebron was Kirjath-sepher, which he wished captured, and he offered his lovely daughter, Achsah, in marriage to the hero who would take it. His nephew, Othniel captured it (Joshua xv. 16-19) as was befitting the meaning of his name, "lion of God." And here is what the minister said:

Kirjath-sepher (*kirjath* city, *sepher* book) a book-city, i. e., a Canaanitish university town, the metropolis of books and brains; a pre-ancient Athens; the Boston of antiquity; the intellectual hub of the old time world. Perhaps a state teachers' college was there!

Point was given to the last sentence by the fact that several persons in the audience—professional and studential—belonged to the State Teachers' College in our place; and a smile of incredulity passed over faces at the idea of there then being a Canaanite town of any such character, for according to the Higher Critics the art of writing was not invented till nearly a thousand years after the capture of Kirjath-sepher, i. e., until the time of the Babylonian exile and the later Old Testament prophets.

The college is very up to date, and exploits the higher criticism. Worse than that: a professor has been credited with saying that "all religions are silly, and the Christian religion is the silliest of them all." Such a professor does the State pay to educate teachers for our public schools! But it should be added that there is a reaction up on College Hill, for a forceful man has acceded to the presidency who is an earnest evangelical Christian.

The minister is not given to making statements at random, and there was not a little of curiosity as to what ground for his university-conception could be offered. Permission is given to copy what he had on a slip of paper.

He said that in our public library is a book, "Monument facts and Higher Critical Fancies," by Professor A. H. Sayce of Oxford, England, and from this he quoted: "Centuries before Abraham was born"—B. C. 2061—"Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose-writers, and of the literary works which they had composed" (p. 29).

Again: "The Babylon of the age of Abraham was a more highly educated country than the England of George III" (p. 35). The time of Othniel was 650 years after the birth of Abraham.

Still again: "We have learned many things of late years from archæology, but its chiefest lesson has been that the age of Moses, and even that of Abraham, was almost as literary an age as our own" (p. 43). And he added: "Here we are 165 years after Moses, i. e., a thousand years, as we are told, before the art of writing was invented!"

Where, oh where is the smile of incredulity now? Sayce amply warrants proposing a university at Kirjath-sepher. If the first and indispensable part of the two-fold foundation of the higher criticism is thus so utterly untrustworthy—the minister says the second half, the documentary theory of the composition of Bible books, is "equally worthless"—what catastrophe must there be in the inevitable collapse of the superstructure!

Inexhaustible Grace

BY THE REV. BRUCE S. WRIGHT.



RACE, defined as "God's love in action," is all sufficient. It is good to know that in a world of need there is one storehouse that can not be drained. Humanity, in a never-ending stream, may enter to claim its riches, but they can not be exhausted. Besides, in what a variety of cases does divine grace meet our need! We can not imagine any condition of life, any experience possible for men and women, in which it fails. The climax is reached when we read that in weakness his strength is made manifest.

The Apostle's thorn in the flesh, whatever it was, was always present. Paul knew it was something that would never leave him, but grace all sufficient turned his groanings into gloryings. We rest upon this promise. No, we go ahead upon this promise. For grace is God's love in action. Sufficient grace is not for the idlers; it is for the industrious.

Robertson of Brighton had a lifelong infirmity; but here, where his greatest weakness lay, appeared his greatest strength. His biographer says of him, "He transmuted the dross of his nature into gold by the alchemy of Christian effort." God's love in action, which made Robertson's character crystal, is sufficient for you.

"Do not pray for easy lives," said Phillip Brooks, "pray to be stronger men and women. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doings of your work shall be no miracle. Every day you

shall wonder at yourself, at the richness of life which has come to you by the grace of God."

I do not ask, Lord, for an easy task. I do not want that all barriers shall be broken down for me. I only pray that I may have strength in weakness, the will to do my work as thou shalt point it out to me, and that I may trust thy grace, not alone in occasional emergencies, but in daily experiences.—*Pittsburgh Christian Advocate*.

THE BIBLE IN THE SCHOOLS

We do not care a cent about having the Bible in the public schools unless it is there as the Word of God.

Of course the Bible has poetry outranking Dante and Eschylus; it lifts a curtain over the dawn of time when men dwelt in tents and had social institutions ages before Greece and Rome; Maine is not better reading than Judges; it has strange tales of adventure as interesting as Heroditus or Tacitus. But the Bible is more than they—more than literature. At any rate there are some left who hold that it is more. The Bible is the *Word of God*—at least there are some left who regard it as such. The penknife of the destructive critics has not cut the Bible out of the heart and love and faith of a considerable number of people called Christians. And speaking for that class, when the Bible is read in the public schools, we wish to have it done with the atmosphere of sanctity about it which is not about Tacitus or Dante or a book of myths. We want the Bible reverently opened and reverently read and reverently looked to as being the *Word of God*.

If it is not that, if it is no more than the destructive critics allow it to be, we do not think the reading of it in the public schools, or anywhere else for that matter, makes very much difference one way or the other. It is as literature that the unique character of the Bible persists. No! It is because it is the *Word of God*; because it was the way of Salvation, the power of God, the Cross, the Kingdom of God, that we want it read. A Bible with no Cross in it, no Savior, no wonderful Brotherhood of redeemed humanity, is only a dead book however beautiful the corpse on its stately literary bier.—*Central Christian Advocate*.

UNITY OF THE BIBLE

BY F. N. PELOUBET, D.D.

The unity of the Bible is four-fold. First, the same purpose runs through the Bible. The first two chapters describe the creation of the first earth; the last two chapters the creation of the new earth; the first two the birth of man, the last two the birth of the race; the first two the earthly Eden, the last two the heavenly Eden. And all the Bible between is the bringing of man from heaven to earth.

Second, there is the unity of the character of God. He is always holy, pure, sin-hating, the eternal Father, Saviour, and Comforter.

Third, the moral law of the Bible is always the same. The Ten Commandments are just as binding today as three thousand years ago, and as much enforced by the conscience of men. They smite every sin and crime of the nineteenth century as they did the sins of the past. The applications have been different, but they have the same hold on human nature. The ceremonial laws were not done away with, but fulfilled in Christ, and the spiritual truths thus taught are eternal truths. The laws are the scaffolding that falls away, and the truth is the temple that remains forever.

Fourth, there is a unity of the scheme of redemption running through the whole Bible, at first in types and symbols, in ceremonies and forms, for the training of the infancy in the race in the truths of salvation, and at last in the life of the Son of God and His atonement on the cross, to which all types and sacrifices pointed, and in which all were fulfilled. We will not understand fully the Old Testament and its sacrifices till we see them in the light shining from the cross, which they pre-figured and foretold.

The Sanctuary

The Church

BY WILLIAM H. BATES, D.D.*

Upon this rock will I build my church.—Matt. 16:18.



PROMINENT clergyman, a college president, once propounded to me the question, "Just what is the Church?" I was not prepared to give an answer off hand. Said he, "I wish you would work out the right answer." So, not from the opinions of men, but from the Bible itself, let us seek to learn just what is

THE CHURCH

The English word "church" first appears in the Bible, in the text. It is the translation of the Greek word, *ekklesia*, which occurs 115 times and is always translated "church" save three times—Acts 19:32, 39, 41—where it is rendered "assembly," and it is the only Greek word that is rendered church, unless Acts 19:37 be an exception where *hierosulos* (*hieron* temple, and *sulao* to rob) is translated "robbers of churches."

Ekklesia is derived from the preposition *ek*, "out of" and the verb *kaleo* "to call." If the verb *kaleo* with the preposition thus means "to call out of," then *ekklesia* would mean that (or those) called out. This is the Church.

THE CALL

Jesus Christ came from heaven to this revolted world, God's messenger to an apostate, rebellious race; He called men to Himself, "come unto Me"; He invited them to transfer their allegiance back to God; and they who heard and heeded His call are, in Scripture language, *hoi kletoi*, "the called" (Rom. 8:22), or again *hoi eklektoi*, "the elect" (Matt. 24:22, 24, 31), the called (or chosen) out; and these out-called constitute what Scripture calls *ekklesia*, the Church.

THE CALLED

By this should be understood, in accordance with the foregoing, not simply the invited, but the effectually called.

They were first called "Christians" (quite likely in derision) at Antioch (Acts 11:26). There are many names and descriptions of them in the New Testament—before me is a list (not exhaustive) of more than 20—but for our present purpose these may suffice, "children of God" (Rom. 8:16); "sons of God" (Jno. 1:12); "believers" (Acts 5:14); "new creatures" (2 Cor. 5:17); "children of the kingdom" (Matt. 13:38); "the saved" (1 Cor. 1:18).

Jesus says, John 3:2, "Except a man"—(Greek *tis*, any one)—"be born again"—(Greek *gennethē anōthen*, be begotten from above)—"he cannot see the kingdom of God." This universally indispensable thing is commonly known as "the new birth"; and an adequately equivalent theological term is "regeneration," though that word for it is not in the Scriptures. The "called," then, are those who become regenerated.

Again Jesus says, John 1:12, 13, "As many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name, which were born"—begotten—"not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here, plainly, to believe is to receive, and to receive is to believe; and the begetting to son-ship is not of any human procreation, but "of God."

*The daily newspaper in the place where our Associate Editor, Dr. Bates, is sojourning, has been extracting from the clergy a mid-weekly sermonette for publication. In our February number we reproduced the one by Dr. Bates, on "Is the World Growing Better?" When his turn came the second time, he discoursed upon "The Church." There are additions here.

St. Paul said to the distressed Philippian jailor, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31); and he wrote to the Galatians that thians that "if any man be in Christ he is"—not an old thing made over, but—"a new creature" (2 Cor. 5:17).

There are two much-used terms that it may be well to have explicated just here—regeneration and conversion. Regeneration (*palin*, again, and *genesia* generation) is "of God",—the act of God the Holy Spirit (Jno. 3:8); and conversion (from *epistrepho*, to turn, turn about, turn again) is man's act. Conversion is a turning. Regeneration is below consciousness, for a person can no more be conscious of his second generation than he was of his first; but when the generated (begotten) thing, new nature, vital principle, works up from the subliminal state into concurrent action with the individual's will—that is what he is conscious of. A regenerated person is always converted, but—sad to say—a person may be converted, i. e., may turn himself about, without being regenerated. Regeneration occurs but once, and is once for all, for the regenerated person becomes possessed of an "everlasting life" (Jno. 5:24). Mere conversion, i. e., a turning that is not the product of regeneration, may occur repeatedly. In a revival—no word in derogation of revivals is intended here—a man is reported to have given this testimony: "This makes eleven times I have been converted, and it has done me good every time." That depends!

Such are "the called." The regenerated, the children of God, the sons of God, believers, new creatures, children of the kingdom, the saved. Such constitute the church. But it may be said, "In the church, as we see it, evidently there are many to whom this description does not apply." Quite true.

They who hear and heed Christ's call, by confessional word and deed become known; they take on organic form, gather themselves together in recognizable bodies. But as when the Israelites journeyed from Egypt to Canaan, others became associated with them—"with" Israel but not "of" Israel—forming a "mixed multitude" (Ex. 12:38), so others, not true believers, unregenerate, become attached to organized Christians, and all these together constitute the visible or nominal church.

THE VISIBLE AND THE INVISIBLE CHURCH

This distinction seems to be imperatively demanded. The Jesuit, Rev. Joseph Deharbe, in his catechism, and the Princeton Hodge in his work on theology, recognize it. The Westminster Confession of Faith, Chapter XXV., sets it forth at length.

The visible church is the nominal, organized church, made up of a "mixed multitude"—regenerates, unregenerates! The invisible church is the real church—not organic but a spiritual body—and is composed of regenerates only, who of course, evidence themselves by a Christian life and service. Profession may mean little or much; little (nothing may we not say?) in the case of the merely nominal Christian, much in the case of the true Christian. And the invisible church is the one Holy Catholic (Gr. *kata*, according to, and *holos*, the whole, i. e. universal) Church.

These organized, visible bodies, containing the one true church of real believers, by their form of government or some other characteristic, become differentiated, distinguished, denominated by names—hence

DENOMINATIONS

The visible church, thus marked off into "denominations," has assumed names, such as Greek Catholic Church (the papers report 472,000 members of it in this country), which claims to be the oldest of all; Roman Catholic Church; Old Catholic Church; Catholic Apostle Church; Reformed Catholic Church, and Independent Catholic Church.

And there are multitudinous Protestant churches. The late Daniel W. Fisher, long the honored president of Hanover College, in his book, "The Unification of the Churches," says there are 164 Protestant denominations in the United States of which 24 are Lutheran, 16 Baptist, 13 or 14 Methodist, 13 Presbyterian, 4 Reformed, 2 Episcopalian, 2 Disciple, 2 United Brethren, 1 Congre-

gationalist, while the remaining 87 bodies comprise but about one-tenth of the entire Protestant membership. The Interchurch Movement survey makes the number 201.

As to the status of these denominationalists, all in these Catholic and Protestant sects, sections, segments, fragments, fractions, parts, of the visible church who have "received" Jesus Christ (Jno. 1:12); who "believe" on Him (Jno. 5:24, Acts 16:31) and are consequently "saved;" who are "the children of God by faith in Christ Jesus" (Gal. 3:26), are of the veritable kingdom of God and belong to the one, true, invisible church, the "church of the first-born which are written in heaven" (Heb. 12:23). Those who have not this character may have membership in the visible church, but are not of the invisible church. And for any denomination, i. e., any faction or sect, to claim that it is *the* whole and only church, involves the ridiculous mathematical absurdity that a part, a fraction, is equal to the whole! Yea, more; it is to run a pious, or rather impious bluff.

THE CHURCH'S FOUNDATION

St. Paul says: "Other foundation can no man lay than that is laid which is Jesus Christ" (1 Cor. 3:11). Accordingly one of our fine and much used hymns says: "The Church's one foundation is Jesus Christ our Lord." And St. Paul speaks of Christ as a rock; "and that Rock (*petra*) was Christ" (1 Cor. 10:4). Jesus says in the text, "On this rock (*petra*) will I build My church." The meaning ought to be plain to all students of Scripture. His talk was to the apostles, of whom Peter assumed to be spokesman, and he said, "Thou art *Petros*" (a masculine noun), "and on this *petra*" (a feminine noun) "I will build my church." What *petra*? Why, plainly, the rock-foundation confession that Peter had just made, "Thou art the Christ, the Son of the living God" (Matt. 16:16), thus agreeing with the Scripture, "Other foundation can no man lay—than—Jesus Christ." If he meant that Peter was to be the foundation, according to the ordinary laws of language he should have said, "Thou art Peter, and on *thee* will I build my church"; but he discriminates against the masculine noun *petros*, and uses the feminine noun *petra*. The only other time *petros* is used in the New Testament, it means a single stone, a loose stone (1 Jno. 1:45), while *petra*, in all its 16 occurrences, means an underlying rock ledge, a foundation stone or bed rock, and never a single stone even when applied to Christ (Rom. 9:33, 1 Cor. 10:4, 1 Pet. 2:8).

And it should be noted that when Christ spoke, the church was a thing of the future—"will build." There is no such thing as "church" in the Old Testament; there it is all kingdom. And in the New Testament, the church is never called a kingdom, whatever church Confessions may say. Moreover, the three phrases, "kingdom of God," "kingdom of heaven," and "the church," while in large measure covering the same spaces of meaning, nevertheless have each a concept that distinguishes and differentiates it from the others, and they should not be considered as entirely synonymous. Such is the church's foundation.

THE CHURCH'S OFFICERS

In the founding and foundation of the Church there are, according to Scripture, apostles, prophets, evangelists, pastors, teachers (Eph. 4:11), presbyters or elders (Acts 14:23; 1 Tim. 5:17; 1 Pet. 5:1), overseers or bishops, and deacons (1 Tim. 3:1, 10; Phil. 1:1). These words do not necessarily denote different classes, but are different names for the same class, for the apostle Peter calls himself a presbyter or elder (1 Pet. 5:1). In fact a careful scrutiny of these terms will comprehend them all in two "orders;" presbyters and deacons.

It will be noted that the office of priest does not appear here. No; for the Old Testament priesthood, both in the lines of Aaron and Melchisedec, was assumed by Christ Himself, and so was ended when He became "a high priest over the house of God," and each believer could for himself, without any official intervening, "draw near with a true heart in full assurance of faith" (Heb. 10:21, 22). Accordingly, St. Peter, writing of believers generally, says: "Ye are a spiritual house, a holy priesthood . . . a chosen generation, a royal priesthood, a

holy nation, a peculiar people" (1 Pet. 2:5, 9). Hasting's Bible Dictionary therefore says: "The New Testament never describes the Christian ministry as a priesthood, or the individual minister as a priest, except in the general sense in which these terms are applied to all believers."

A local church, as at Philippi, has its "bishops (elders) and deacons" (Phil. 1:1.) "Elder," *presbuteros*, refers to the man; "bishop," *episcopos* (*epi* over *skopeo*, to look upon, whence "overseer" refers to the function of his office. Then there is "the church that is in his house" (Cor. 4:15), simply an (probably unorganized) out-called band of believers. Such are the church's officers.

THE CHURCH'S WORK

It should go without saying that the objective of the Church is to secure the end for which Christ came into the world, which is, as He said repeatedly, to seek and to save the lost (Matt. 18:11; Lk. 19:10). The church has absolutely no justification for its existence in the world, a church has no justification in a community, save as it is engaged in this work. The evangelistic note should be first and foremost, and always ring out clear and strong. Following this, the church has consequent and attending functions,—religious education, spiritual uplift, moral discipline and the like,—but these should be ministrant to the "saving" purpose.

But how some churches are prostituted! There are those who would make them, to use the language of Mr. Dawson, "Social clubs, united by moral ideals, rather than spiritual communities quick with a Divine fire." Indeed some appear to be simply social clubs, without "ideals," but with a little camouflaging religious whitewash on them to make them appear Christian, getting their life from apostate cookstoves, theatricals, dances and what-not "attractions." A church, instead of being a club house, should be a power house, linked up to the Almighty dynamo, the Holy Spirit, the Divine source of light and life.

It is said that some brethren, who thought their church needed betterment, met to discuss the best means with which to run a church successfully. One, a banker, thought "a well arranged financial system" was most needed; another, "an eloquent preacher"; another, "fine music"; another, "plenty of entertainments that will please the people." And so the expressions went on, until a quiet Christian brother was asked his opinion. Said he: "In my judgement the best thing to run a church with is religion." A great silence fell on that crowd!

We are now having multitudinously exploited another gospel—the "social" gospel, in which the adjective is swallowing the noun: a most deplorable deglutition!—the message of a new theology which is simply evolution applied to religion, and positively has no "salvation" in it. It does, to borrow the trenchant phrase of a Washington, D. C., pastor, "little more than to make men comfortable in their sin." They should be made to feel their need of a Saviour for and from their sins. Get a man right with God, you will get him right in other relations as a natural consequence. "Preach the Word," as the Scripture bids, and I firmly believe you will secure far more of the results aimed at in this new era of frenzied organization and agonizing administration whose slogan is "social progress," but whose dynamic is in a denatured Christianity.

The papers report that the Baptists of the South have in their "drive," raised approximately \$100,000,000 for church purposes payable in the coming five years,—this at a campaign expense of less than three-fourths of one per cent. "The organization, state and district, is being held together with the purpose of throwing it at once into an evangelistic movement." That is it—that is it!

Back, not to a "social" gospel, not now even to "the gospel of the kingdom,"* but to "the gospel of the grace of God" (Acts 20:24). Reformation must come by a re-formation which is by a supernatural regeneration. "Not by (men's) might, nor by (human) power, but by my spirit saith the Lord of hosts," (Zech. 4:6).

*The reason of this may be seen in Dr. Bates' article, BIBLE CHAMPION, May, 1919, p. 187 "The Gospel of the Kingdom—A Suggested Interpretation."

THE CHURCH'S FUTURE

Prophecy is predestination. What God has foretold as coming to pass, will certainly come to pass. Where He has spoken definitely, there should be an end of all question. Where there is not such definiteness, there may be a difference of opinion as to what is meant—this a matter of interpretation.

Very many, entirely failing to distinguish between the Visible and the Invisible church, are in utter confusion as to interpretation, and are therefore astray. As we proceed, bearing in mind this distinction, I think it will be seen that the Scriptures teach the future of the visible church to be *apostasy*; of the invisible church, *glory*.

"Where are we in the course of prophecy?" is an interesting, as it is an important question.

Many hold—and as I think truly—that the Epistles to the Seven Churches, Rev. ii., iii., are a foreview, a prophetic portrayal, of the course of Christendom. Says Ramsay: "The varied character of the Seven Churches and the Seven Cities constitute among them an Epitome of the Universal Church and of the whole range of human life" (*The Letters to the Seven Churches of Asia*, and their place in the Plan of the Apocalypse, p. 42).

The substantiation of this interpretation is seen in the large-writ fact that the history which the church has actually made does correspond with what is portrayed in the Epistles: Ephesus—waning of first love, relaxation, departure; Smyrna (myrrh, bitterness)—the ten persecutions; Pergamos (Gr. *gamos*, marriage?)—union of church and state under Constantine, corruption; Thyatira—people, *dike*, judgment)—church democracy, empty profession, latitudinarian to rise of the Papacy; Sardis—the Reformation; Philadelphia—brotherly love, revival of spiritual activity, "open door," missionary enterprise; Laodicea (*laos*, the last degree and to be 'spued out' (iii. 16), apostate. Undeniably the outstanding features of these periods have been as here indicated, while there has been more or less overlapping and coalescing otherwise so as to make common conditions in each. One can see with his eyes shut that the visible church is in the last and Laodicean period. This determines where we are in the course of prophecy.

Jesus, talking with his disciples and taking a far-look into the future, says: "Nevertheless when the Son of man cometh, shall he find the faith on the earth?" (Lk. 18:8)—this referring not to the personal faith of the individual, but to belief in the great body of revealed truth. And he affirms that "as the days of Noah were, so also shall the coming of the Son of man be" (Matt. 24:37). Not roseate, this!

Bishop Hurst in his *History of Rationalism* says: "The first antagonists of Christianity came from without . . . but the great Corypheis of rationalism have sprung from the very bosom of the church." Then the enemies were without the church; now they are within it. In many theological seminaries and in multitudes of pulpits the very fundamentals of the faith are denied. A "Shorter Bible" has deleted absolute essentials. There are class rooms and there are churches that have become slaughter houses of faith and morgues of piety. Students and people are being doped with theological wood alcohol.

But says one, "Didn't Jesus tell his followers to go into all the world and teach (make disciples of) all nations?" To be sure (Mk. 16:15; Matt. 28:19). St. Paul had his try: "Whom (i. e. Christ) we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus" (Col. 1:28). Did he succeed? Aim is one thing, achievement is another.

The Laodicean church certainly makes a fine show. It is "rich," and has its millions-drives; it is "increased in goods," ample and sumptuous in material equipment: in its self-satisfaction it has "need of nothing," but alas, alas, not knowing that, spiritually, it is "wretched, and miserable, and poor, and blind and naked" (Rev. 3:17). The old evangelism is still mighty, but the new evangel, Hun hamstrung, eviscerated of essentials, that now infects and infests so much

of Christendom, is simply impotent; having made itself powerless, it can't "produce the goods."

A report of English Wesleyan-Methodism, just at hand, shows for the thirteenth year in succession decreases in membership and in other directions. It says: "If our higher critics and new theologians had definitely plotted to ruin Methodism, they could not very well have done more than they are doing today." Shade of John Wesley! In this country a Methodist secretary reports for last year a loss of 60,000 communicants in his denomination. The official report of the Presbyterian Church U. S. A. shows a slump of 28,615 in its membership. And there are others. Several years ago a man produced a learned work entitled "Apocatastasis, or Progress Backwards." It ought to be reprinted!

The purpose of God in this dispensation is definitely declared in Acts 15:14, which is not to "convert the world," as a pipe-dream, purblind exegesis so much insists. A church convert the world that can't, or doesn't, hold its own and is itself apostatizing?! If it is to be of "saving health" to the nations, it would better quit spreading its unspiritual new-theology flu germs. Heaven save the heathen from messengers with a message that has no God's salvation in it. But the "gospel of the grace of God" that does have salvation in it, is to be carried into all the world and to every creature. The effort to do this is one thing; what that effort shall accomplish is another. The purpose, as declared, is "to take out from among them (the Gentiles) a people for His name," i. e. a Church, of course the true, "invisible" church.

The future of the invisible church is *glory*. The gates of hell shall not prevail against it. The word of God shall not return unto him void, but shall accomplish that whereunto He sent it. The out-called body of true believers will be completed, when its glorious destiny will be consummated, united to Him who is its head, that it may be the fulness of him that filleth all in all (Eph. 1:23), "a glorious church, not having spot, or wrinkle, or any such thing" (Eph. 5:27).

The Library Table

THE SIMPLE GOSPEL, BY BISHOP H. C. MORRISON, D.D. Pentecostal Publishing Co., Louisville, Ky.



R. MORRISON is a Bishop in the Methodist Episcopal Church, South. Our subscribers are familiar with the sermons of the Bishop for quite a number of them have appeared in the CHAMPION from time to time, and we have always considered ourselves fortunate when we were able to procure his deeply Spiritual sermons.

This volume contains a collection of fifty really great sermons all worked out in clear, simple language, and all of them "crackle and sparkle with the electricity of life."

Rev. Henry F. Harris, who wrote the foreward gives his impressions of the Bishop, whose preaching has made him notable in the South nearly a half century, in these beautiful words:

"The moment he appears before you you feel that you are in the presence of a master of assemblies. A compelling magnetism establishes rapport between speaker and audience. This power of personality is one of the rare gifts of a preacher. Some men so constantly occupy their minds with thoughts of God, and prayer is such a fixed factor in the mental and moral life, that the holy mood becomes a holy habit. This otherworldliness we call moral magnetism because no force is more hypnotic. The humblest street preacher, if he has it, will dominate an audience with irresistible power.

"Every one who hears Bishop Morrison senses his quality. In his quiet deliverances it is felt as a pervasive influence; and in his more powerful moods it broods over an audience with an almost awful and oppressive power. Out of such preaching character is often re-conditioned with dramatic and startling;

suddenness; and sometimes whole communities are transformed as if by divine magic. Another element of power which marks the author of this book is unity of character.

"Truth lies before the author of 'The Simple Gospel' straight as a highway in the sun. Without hesitation or reserve, he delivers his entire force, mental, moral and personal, upon the conscience of his audience; and the recoil is sometimes tremendous. He has never relied very much upon 'the subliminal uprush.' He has always been a hard student, seeking his material with a passionate avidity and rarely quoting the language of another. Given a suggestion or seed-thought, ideas of his own throng him with almost bewildering profusion.

"His clarity is a delight, and his sentences move to their objective straight as a sunbeam. He employs one central vertebral thought, and all the others are grouped about it. Every exposition, trope, or illustration clings to the central thought as steel filings to a magnet. Sentences volley and explode with epigrammatic percussion. Simile and metaphor rise unexpectedly, as the covey of birds from the wayside copse. There is nothing of the decadent or moribund; and the effect is to stimulate rather than depress."—*F. J. B.*

Sidelights

Living great Truths makes us Great

Living great truths tends to make us great. Small things tend to shrivel our lives, and great interests lift us to their level. When we drop down into a rut or pit it narrows our world to a mere hole in the ground, but when we climb a mountain it lifts us into a purer air and a vaster horizon and imparts to us some of its own majesty.

The man that devotes his life to a narrow personal interest, such as merely making money or seeking pleasure, shrivels his whole being into small and mean proportions, shutting in his horizon and blotting out any worthy vision of life. But he who lives the great things of the Christian life thereby is lifted out of the little ruts and holes of his life and out of his petty interests into a vast horizon and dome of thought and action. He becomes a citizen of the world and all things are his.

Our world is just as small or as great as our vision and interests. If we are cabined and confined within the little circle of our personal affairs, we are small and insignificant indeed; but if we are living the Christian faith and hope, if we are building the Kingdom of God in the world, our lives are hid with Christ in God and are great beyond all human comparison and conception. Such a life will save us from our own selfish or morbid selves, it will lift us out of our pains and aches and complaints, which are so largely subjective, and will vanish

if we only forget them, and cause us to lose ourselves in a holy enthusiasm.—*Presbyterian Banner.*

* * *

WHAT MAKES A GREAT LIFE

Do not wait to do great things; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive—for the glory of God, to win his smile of approval, and to do good to men.

It is harder to plod on in obscurity acting thus than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers or now and then a thirsty sheep; and to do this always and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer, D.D.*

A GOOD NAME—GREAT RICHES

A man with an untarnished name is rich. Respectability is a form of wealth. Good name in man or woman is the immediate jewel of their souls. Who steals his purse steals trash, but he who filches from him his good name leaves him poor indeed. To be born in a respectable family, to have behind one a long line of ancestors with untarnished reputations, to go among one's fellows with a name that has never been stained, this surely is great fortune. Every such man is a man of wealth.

Material possessions are not all. There are possessions of the mind. Grain is not the only valuable commodity. Culture is also worth something. Education is not to be despised. Ideas and ideals are not to be lightly esteemed. The interior life is worth taking account of, and he who has interior riches should never count himself poor. Many a man with great material accumulation knows in his heart of hearts that he is not rich. Every man or woman who has disciplined his mental powers and who has stored up the treasures of knowledge should always rank himself with the millionaires.—*Charles E. Jefferson, D.D.*

* * *

THE PRISON OF SELF

There are dungeoned hearts. The dungeon is not built in a day, but every day we may add to the thickness of its walls and strengthen its power of imprisonment. The walls are built from the secretions of selfishness. A selfish soul crates its own bondage. I would say that it exudes a deposit which seals up its own sympathies and discernments. Its relationships are checked and contracted more and more, and its fine communions are destroyed. At last all the active sensitive powers of the life are shut up in a heart of stone, they have become petrified; they are numb. They have no more feeling than statues and like statues they do not fear the clamant and pitiful cries of the streets.

We can dungeon our hearts until the great cries of the world can not reach us. Men can be "made to stumble" and we burn not. Indeed, we do not hear the wails of men. Many a cry may come from a Macedonia, but they beat against a stony heart when they ought to be re-

ceived on sensitive heartstrings which thrill with eager and sympathetic response. We can not selfishly build a wall of stone between us and our fellows and maintain a living communion with our God. Dying sympathies and vital devotions can not dwell together in one heart. If our interest in humanity is shrinking we can not have a large and growing intimacy with God. The dungeoned heart shuts out both God and man. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"—*J. H. Jowett, D.D.*

* * *

YOUR WALK WITH CHRIST

If you walk in Christ, what will be the result? The world will find you out to be real in a very special way. If it is seen that your religion makes you a Christian in common things—if the walk in Christ is such that you are known to be practical to the uttermost, but Christian to the backbone—you will be, by the grace of God, glorifying your Master. But you can only do it by walking in Jesus Christ. The shame and scandal is that people should be dreamy, impractical, selfish under a spiritual cloak, when they are meant to do tenfold well the common thing, to be found faithful in the daily task, to see God's will in the dust of the common road, because they are walking along it in Jesus Christ. You will find it is absolutely impossible while you are recollecting, "I am in Him," to say a word that is untrue—absolutely impossible to say the thing that is unkind or in the faintest degree harsh or judging. Absolutely living for the Lord Jesus Christ's sake, at a tremendous sacrifice of self, it will be impossible to make a reckless use of the tongue, which is one of the disgraces of professing Christian life.—*H. C. G. Moule, D.D.*

* * *

We should all condemn sin, as God condemns it, the moment we see it. It is in ourselves, though sometimes it is hid from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God. Let David's prayer be ours: "Search me, O God"—not my neighbors, nor any other people, but "Search me!"—*D. L. Moody.*

WANTING IS WHAT?

"Wanting is what?" said Robert Browning in one of the most exquisite shorter poems, the "Cry of the Nineteenth Century," as I would call it. The poet is looking round the world on a perfect summer's day. It is bliss to be alive. And yet there is something missing.

Wanting is what?
Summer redundant,
Blueness abundant,
Where is the spot?

Beamly the world, yet a blank all the same.

Material comforts were never so abundant as today. We have a keener appreciation than man ever had both of the sublimity and the quieter beauties of nature. We feel the spell of art. We possess disciplined intellects and trained emotions. But we chafe and fret nevertheless, we are full of misery and discontent, we write the most pessimistic poetry. Complete as life is, it is painfully incomplete. Everyone knows what Browning would have said was "wanting." Nature is a poor picture that can satisfy nobody until you put God into it. Come, then, complete incompleteness, O come, Pant through the blueness, perfect summer.

We have many things to be proud of. The religious world into which we were born is a rich one. The denominations rival one another in zeal, hard work and liberality. But we cannot pretend that the Church is telling upon the world as it ought to. We are filled with a divine discontent. There is something missing "Wanting is what?"—*Rev. J. Morlais Jones.*

* * *

THE WAY TO FREEDOM

A European who had been seized and imprisoned by an Abyssinian king was allowed to go at large, but a heavy iron fetter on each ankle kept him from making his escape. A European traveler saw and pitied him, but dared not openly help him, as he was watched by the king's officers. He was, however, allowed to give the captive a book. The poor prisoner was disappointed. He would have been much better pleased with a gift of food or clothing. The book was laid aside and forgotten. Three years afterward in an idle moment he examined the book. There was something hard in the back of it. He pulled it out, and, behold, it was a file! It was

the thing of all others he most needed. He made his way to the woods, filed off his fetters, and in a few days had reached the coast, and was free from pursuit. He could not forgive himself for having endured those three years of slavery. If he had only looked in the book before he might have been free. So men neglect the Bible, which would set them free from slavery of sin.—*Christian Herald.*

* * *

The World Needs Soul Cleansing

It is not by its wisdom that the world comes to know God, but it is by knowing God that it gets the very beginning of wisdom. It is soul development that the world needs to make it moral and clean and sanitary. The child whose body alone is developed becomes an idiot; the result of the development of the body and mind without the development of the soul is in absolutely every case a criminal; where soul and mind and body are all developed, we have a man grown to the fulness of stature of a man in Christ Jesus. It is not scientific truth alone that makes men free, but more especially the truth of the gospel of Jesus Christ. The power that can cleanse submerged tenths and ghettos and cities and governments and politics, as well as human hearts, is the blood of Jesus Christ that cleanses from all sin. Everything flourishes where the river flows, and they who follow Jesus Christ do not walk in darkness. Righteousness flourishes in the light of the Sun of Righteousness, who imparts only life and health.—*United Presbyterian.*

* * *

GOD IS WITH HIS PEOPLE

Is there no other one in the universe interested in goodness except ourselves? Is there no power outside ourselves making for righteousness? Is not the throne of God established in faithfulness and truth and mercy? Did not Christ live in this world, and work in this world, and pray for this world, and die for this world? Has He not risen from the dead, and is He not on the right hand of God, with all power and majesty? We are too modest, isolated, unimaginative, faithless. The tides of time and the forces of history are with us; the principalities and powers in the heavenly places are upon our side.—*John Watson.*

Editorial

“The Modern View;” Its Bearing Upon Christian People and the Christian Ministry



WHAT is meant by the Modern View is a question naturally asked when the foregoing subject is announced. The answer is, that there lies at the basis of this view the theory that all things are evolved and not created; that a personal God may be dismissed from our thought; that miracles are myths; that the revelations of the Bible may be called in question and that Christ may be dethroned from His exalted position to which He has been assigned by the Christian Church; and we may say that so far as people are influenced by this modern view, so far, also, is the rejection of the entire Christian system likely to follow. It is also clear enough to any one whose thinking is logical that few people can call in question such Bible narratives as the Creation, the Fall of Man, the Flood of Noah, the Plagues in Egypt, the Crossing of the Red Sea, the Conquest of the Holy Land, or the story of Jonah, and go no further.

Soon the narratives of the New Testament will fare no better than those of the Old. And why should they? For the supernormalism, or supernaturalism of the one is the same as that of the other.

As would be expected, therefore, the God-Man of the primitive faith has become, in the modern creed, only a Man of God, a high and unusual development in the history of the race who, as an example 's to be followed, but only in such matters and to such extent as any one may please.

And the narrative of Christ's birth, as held by the primitive church, is already set aside by a surprisingly large number of those who remain in the orthodox ranks and claim to be Christian people.

From the denial of the Virgin Birth it is not half a step to the reasoning of Samuel Ech when saying that "likely enough Jesus did not die; He only became unconscious; but if He did die the story of the resurrection is a myth."

Conversion and regeneration likewise have come to be regarded as scarcely more than steps in the development of character, instead of being, as taught by our Lord and His apostles, a revolution of man's spiritual nature.

And there is also a questioning, if not a rejection, of the doctrine of the future life, as set forth in the Bible.

In a word, the entire creed of primitive Christianity is so modified by the modern view that it would not be recognized by the founders of Christianity as ever having any relation to their teachings.

Living in this sceptical atmosphere multitudes have come to feel that the complete overthrow of the Christian religion is only a question of time; and there are those who think that this fate of Christianity is no occasion for lament inasmuch as the world can get on as well, or better, without, than with, its restraints and requirements.

That this attitude towards Christianity has its effect upon the thinking and conduct of many people, for better or for worse, is what no one who reasons wisely can for a moment question. "As a man thinketh so is he (Prov. 23:7), is a maxim in force today as pronounced as it was in the days of Solomon.

As the so-called "advanced knowledge," "higher criticism," and "modern view" have become more and more dominant, men and women quite naturally, logically and easily, take to the new paths, and divest themselves from the conviction that they are responsible for their conduct. They get the idea, vaguely perhaps, that they are the product of forces beyond their control and rather willingly fall in with the notion that religious and moral obligations are, therefore, things of the past, that are not now binding.

And when men and women accept the teachings that the fate of the human soul (if there is a human soul) is not decided in this life, they quite consistently

conclude to postpone religious considerations to the future life (if there is a future life), and if there is not, then no matter.

But let us consider for a moment what may be expected if the Modern View were generally accepted by Christian clergymen.

It is evident that when "the old paths" are deserted and the new ones are chosen that a revolution must begin. The command, "Go ye into all the world and preach the Gospel to every creature," in answer to which the disciples of Christ for centuries have been on their way to the world's mission fields, would lose its authority. And why should it not, if Christ is not the Son of God but only the natural and legitimate son of Joseph and Mary. Why look to him for salvation? And if the Bible is only a development of religious literature based at the outset upon legends and myths, why should its writers command attention, and why should intelligent men heed its admonitions any sooner than those of any modern teacher? And why should our theological schools have another student within their walls, if biology is allowed to usurp the place of the Bible? Indeed, why should there be Christian schools of theology at all, if the Bible and Christ are natural evolutions and not supernatural revelations?

The recent disinclination of educated young men in Europe and America to enter the ministry has already arrested the attention of thoughtful men. This has been more noticeable in Germany than elsewhere. Unbelief there had reached a sort of climax some years before the recent war. Statements made by Dr. E. Petersillie, one of the leading statisticians of Prussia, published in the Bureau of Statistics of that country, have a painful interest, at least from the Christian point of view. In studying the problem he found that the thirty million Germans, in 1830, sent to their universities 4,267 students to study theology. But in 1905, with a population of fifty-five millions, there were only 2,352 theological students. That is, while the population during the period almost doubled, the number of theological students fell off nearly one-half.

Another statement of the doctor is this: "In 1830 theological students constituted thirty per cent. of the whole student body. But in 1905 they constituted less than six per cent."

He also says that during the last ten years law and medical students have almost doubled, while theological students are fewer by more than one-half. And just before, and since the war, the showing is worse rather than better. But why expect anything different? Or who can blame the ablest, most honest, and most promising young men from not entering the ministry if the Christian religion, like an ape, is only a natural evolution without a supernatural basis? And we may venture to say that if a young man of ordinary intelligence believes in the modern views, including positivism, evolution, destructive criticism, etc., and has no expectation of any change in his opinion and views, and yet knocks at the doors of an evangelical school of theology asking to become a beneficiary of its funds, he is dishonest and will lead astray those who come under his influence instead of showing them the way to the Kingdom of God.

As a matter of fact, there are clergymen who, adopting the modern views, have lost their moral perception to such an extent that they keep on preaching in Christian pulpits, receiving their salaries, though having rejected the creed they pledged themselves to defend and teach.

Other clergymen are honest and brave enough to leave the ministry and go into more attractive and no less lucrative occupations. And no doubt there are still others who would follow the same way were not the question of bread and butter staring them in the face; not so much perhaps bread and butter for themselves as for their wives and children.

And there are not a few clergymen befogged with these modern views who are in distress of mind more agonizing than most people imagine. They long for light and peace but fail to find them.

The condition in which Dr. A. V. F. Behrens found himself, which he describes in the following statement, is doubtless representative.

"The Old Testament was slipping away from me. I dreaded to open it, and I dared not shut it. The darkness seemed growing denser. On I pressed and

stumbled; sometimes nearly losing my footing. The eddy became a maelstrom whose hissing and swirling waters threatened to suck me into their cavernous depths. None knew my agony, for I bore it in silence. Sunday after Sunday I went into my pulpit to preach the Gospel, while my heart was ready to break. I had lost my childhood faith and there was nothing to take its place." Fortunately this period of doubt with Dr. Behrens was only temporary; faith came again into the ascendancy and peace was restored to his soul, which may be expected in case of any clergymen who for a time is bewildered, but who remains honest and devout.—L. T. T.

Moses and the Monuments



MOSES AND THE MONUMENTS" is a defence of the Mosaic authorship of the Pentateuch, which the destructive critics cannot answer and which they will ignore at the peril of their reputation for honesty. Dr. Kyle is able, by an overwhelming array of facts, to demonstrate that the Pentateuch was written by some one who moved in the atmosphere of Egypt and not in that of Babylonia which pervaded the later Israelitish history. The argument is illustrated beautifully by the author's introductory sentences: "Do you think I do not know my own stitches?" was the indignant remonstrance of a tailor to one who questioned his ability to identify his own work. A textile manufacturer who was walking with a friend through a great department store in a distant city suddenly exclaimed, as they passed a pile of table covers, 'Oh, there are our damasks.' Did not these men in reality speak for work of every kind and for workmen everywhere? Does not the product always bear the personal impress?" (p. ix.)

The facts adduced by Dr. Kyle are various as well as numerous. In the first place, there is a large number of peculiar words, phrases, and narratives in the Pentateuch which would occur only in a document originating under the influence of the Egyptian literature. Various Egyptian words in use at the time of the Exodus but not used at later times, occur throughout the Pentateuch. "Succoth" for tents, describes not the substantial tents of cloth or skins, but tents made from stalks of plants or the branches of trees, literally "booths." Its significance is in striking contrast to that of "ohel," which meant a permanent tent. The Egyptian word corresponding to Succoth, and which is the phonetic equivalent of Succoth, was discovered on uncovering the ruins of Pithom. And so "Migdol," the word for tower, is the phonetic equivalent of an Egyptian word which would not have been known to the author unless he had lived in Egypt. Yet the destructive critics assign the passage in which it occurs, Ex. xiv. 2, to a writer in Babylon seven hundred years after the Exodus. Again, the whole passage describing the plagues of Egypt makes use of Egyptian words that would not occur to a writer in a later age.

Passing over many other instances we content ourselves with noting three Egyptian words relating particularly to Egyptian things, which would not have been used by later Hebrew writers. The word "akhu," meaning "meadow," was a distinctive Egyptian word designating the luxuriant grasses of the swamp-lands of the Nile, and along the canals. There were no such pastures in Palestine, and the Hebrews in a hilly country had five other words for grass and reeds, and these are the words which occur throughout the Old Testament, except in the portions of the Pentateuch relating to Egypt; but the Egyptian word, with one exception, does not occur outside of the Pentateuch. Again "shesh," "linen," is a word characterising the linen of Egypt; but the Hebrew language had four words of its own for linen which are used throughout the Old Testament. Yet the Egyptian word, "shesh," which is used thirty-eight times in the Bible, is confined to the Pentateuch with the exception of four cases, only one of which has no

1Moses and the Monuments: Light from Archæology on Pentateuchal Times. The L. P. Stone Lectures, Princeton Theological Seminary, 1919. By Melvin G. Kyle, D.D., LL.D., Newburg Professor of Biblical Archæology, Xenia Theological Seminary, Xenia, Ohio, Archæological Editor of the Sunday School Times, Associate Editor of the *Bibliotheca Sacra*, Oberlin Ohio, Bibliotheca Sacra Company, 1920. PP. xii. 278. 16 plates. \$2.15 postpaid.

Egyptian association apparent. Again, the word for the Nile, Egyptian "aur" corresponds to our word "bayou" in Louisiana, and means simply a channel for water and was applied indiscriminately to the river and the numerous canals and channels through which the water was carried over the land. This word occurs sixty-six times in the Old Testament, all but four of which are in the Pentateuch and those in a prophecy relating to Egypt. The Hebrews had two words of their own for river and stream, which are exclusively used in all those parts of the Bible not purporting to have relation to Egypt, and in those books claiming relation with Egypt these Hebrew words are of frequent occurrence. In the Pentateuch each of them occurs thirteen times but not in a single instance of the streams of Egypt.

Summarizing the evidence of these three words, Dr. Kyle pertinently remarks:

"That anyone should have imitated these colloquial and provincial peculiarities so perfectly at so great a distance, in days of so little intercourse or correspondence, is incredible, not to say inconceivable. 'Romances,' 'Historical Novelists,' 'Forgers,' as you please, must have been skillful beyond the imagination of the heart of man to conceive to have attended to such a little thing over so wide a field of literature without a single mistake." (pp. 49-50.) But all this evidence is merely what is detailed in the first lecture.

The second lecture on "Light from Archæology on the Literary Characteristics of the Book of the Law" is replete with facts, to only one of which have we space to refer. The descriptive matter of the Pentateuch is to this day the best guidebook to the region from which the Pentateuch purports to come. The Biblical story describing the route from Egypt through the wilderness to Palestine is to this day the best guide book for the Bible student traveling in that region. Such an accurate narrative could not have been composed, as the critics affirm, by a company of writers hundreds of years afterwards and living hundreds of miles away from the scene.

Another remarkable and convincing class of facts indicating the origin of the Pentateuch under Egyptian influences is found in the fact that the rhetorical peculiarities of the Pentateuch are Egyptian rather than Babylonian, such as they would have been if written by later writers as the higher critics maintain. The difference between Egyptian and Babylonian arrangement of sentences corresponds closely to that between English and German. The Babylonian sentence has the inverted form characteristic of the German. The Babylonian sentence, like the German, "approaches one tail foremost and reserves the head of the sentence, the great central idea, for the end." This characteristic of Babylonian is thus exactly the reverse of the corresponding general character of Hebrew in the Pentateuch. The Book of Ezekiel illustrates the Babylonian influence in determining the order of words in the sentence. Such sentences as the following are frequent: "Join to another their wings; not turned they in their going; each once unto that before his face went," which is true German form. But our American revisers give the order of words which would have been natural in English and Egyptian, and we read: "They went every one straight forward." The author concludes the presentation of this single point of evidence with the assertion, "there can be no more doubt concerning Egyptian influences upon Pentateuchal literature and its inception than of . . . American influence upon Creole French" (p. 114).

We must pass over the remaining lectures on "Light on the History of Israel involving the Pentateuchal Discussion;" "Light on Questions of Eschatology," and "Light on the Mosaic Systems of Sacrifices," to say just a few words upon the fourth lecture, which deals with "The Tabernacle and its Furniture and the Vestments of the Priests." The pattern "shown in the mount" according to which the tabernacle was built was not Babylonian but Egyptian throughout. The generally accepted theory, therefore, that the tabernacle and the account of it was written, at the time of the Exodus, under the influence of Egyptian art and architecture is historically consistent and trustworthy.

It will be interesting to see what disposition of this volume the destructive critics will make. We fear they will attempt to ignore it; but this we must not allow them to do, and they cannot ignore it without self stultification.—G. F. W.

Church Consolidation



N these days of Interchurch-World, New Era, etc., movements, one object wisely aimed at is to consolidate organizations where there are more than are necessary, and thus to release forces to operate where more workers are needed.

The question of the consolidation of churches is often a very difficult one to deal with. The actual method of the successful and happy uniting of two churches may contain valuable suggestions for situations where such a consummation awaits accomplishment.

The first instance to be here noted, occurred in a Rocky Mountain city where there were seven Presbyterian churches, representing three Presbyterian denominations: but one church was a sporadic Independent Presbyterian church.

The time was the year 1906, when the Cumberland Presbyterian Church was officially consolidated with the Presbyterian Church, U. S. A.

In a certain thriving but residential part of the city were two nearby churches—one a fairly well-to-do Presbyterian church and the other a weak Cumberland church—whose parish-territory was practically the same. Manifestly the two churches, united, would be better for the community than the two separate. Would they unite?

A clergyman who was consulted said: "Ministers may come and ministers may go, but you members stay on forever, i. e., more or less. I suggest that the officers of the two churches get together alone by themselves—no minister present—and carefully and prayerfully consider the situation." This they did, and unanimously (save for one congenital recalcitrant) came to the conclusion that the interests of the cause of Christ in that section called for the uniting of the two churches. Their two new ministers and the long-time pastor of the leading Presbyterian church in the city, were asked to be a committee to conduct the union.

In what follows let A stand for the Presbyterian church, and B for the Cumberland church. The plan which the ministerial committee recommended was as follows:

1. Let B sell to A, for a nominal sum, all its church property, making a legal transfer of the same.
2. Let B duly dismiss all its members individually to A—or, if any prefer, to some other church—thus dismissing itself out of existence.
3. Let A receive all the members of B dismissed to it, and when this is done the united church shall elect all the former officers of B—elders, deacons, trustees—adding them to the corresponding Boards of A, and make such other consolidation of church organizations as the circumstances seem to call for.

Each church readily adopted the plan, and the program was cordially carried out. It seemed to be taken for granted that the A minister would be the pastor of the united church, but he quietly and effectively so conducted affairs that the B minister was heartily chosen to that office. The two ministers worked together for a month, carrying out the program, when the A minister departed with the blessing of all, but leaving his soulful benediction behind.

The second instance occurred in New York state. There was a little hamlet, eight miles from the end of the railroad, where, from the earliest settlement of that fair and fruitful section, were two churches: a Reformed (Dutch) church and a Lutheran church.

By reason of deaths, removals, and a decreasing birth rate, these churches had become so depleted that they were unable to sustain pastors, and for three years they had been without preaching. Yet it should be said that they had vital piety enough to maintain a weekly community prayer meeting; a Christian Endeavor society, and a vigorous Sunday school.

It had been seen for some time that the two bodies ought to become one, and use their united ability in sustaining a pastor for the shepherdless flock. As human nature is constituted, even if partially sanctified, it was too much to expect that one church would merge itself into, and lose itself in, the other; and so, after

prolonged consideration and taking counsel with wise and judicious men of their respective denominations, the plan was devised for the two to come together, on equal terms, and form a church of another denomination. They chose to become Presbyterian.

In what follows let P stand for Presbyterian, R for Reformed (Dutch), L for Lutheran. The steps pursued were these:

1. R duly dismissed eight of its members, and L six of its members, and with these—one besides coming on confession of faith—the Presbytery duly organized a Presbyterian church, a bench of elders and a board of trustees being constituted.

2. R and L sold all their respective church properties to P, making such transfer thereof as would hold good in law.

R and L dismissed in proper form all their members to P, thus dismissing those two churches out of existence, and P duly received them.

The Reformed (Dutch) and Lutheran churches were no more, and there was, instead, a live-wire Presbyterian church, the only church in a rural community of sixteen square miles. And this was accomplished without any friction whatever, and, so far as was apparent, with utter good will on all sides. The organizations of P, all its men and women forces, were perfected, an everyway competent pastor was procured, and, after six months of delightful work there, the minister who came to conduct affairs after Presbytery constituted P, departed with outgoing blessing and remaining benediction.

It might be added, as a sort of parenthetical conclusion, that the minister who devised the plan of union in the first of these instances, and who in the second instance conducted proceedings, was one and the same man. He was called from the West back East because of his hitherto success in dealing with some delicate and difficult—indeed with a number of very sick—church “cases.” It was said that he earned another scholastic degree, that of B. S. C., i. e., Doctor of Sick Churches. When asked the secret, or reason, of his success, he replied: “First and foremost, the blessing of God; then a fair modicum of common sense, and then a big oil can.” And he added, “Great is lubrication.”

The method pursued in these two instances may possibly furnish very worthwhile suggestions for the conduct of present and future consolidating events.—*W. H. B.*

BEWARE OF MISTAKEN PROPHETS

A modern translator of the Bible renders the passage, “Lay hands suddenly upon no man,” “Do not put a new convert into office.” In entire harmony with this injunction of the Apostle, we would also urge cautiousness in giving church authority to strangers. We may entertain strangers in accordance with the spirit of the Scriptures without giving them the run of the household, involving not only our valuables, but also our reputation in the community.

Students of a certain institution, which makes a specialty of instruction in doctrines which antagonize the fundamental teachings of Methodism, have been guilty again and again of clandestinely getting into our churches for the purpose of propagating their “isms.” They are not bad people. They are good people, but with wrong ideas, having been misinstructed in the interpretation of the Christian Scriptures.

In the southern part of this State upon two occasions when Bible Classes were without teachers volunteers offered their services. They were accepted without making any special inquiry as to their training or doctrinal attitude. In a short time they became sources of irritation and division in the church and Sunday School. Recently a lady offered to give her services for deaconess work in one of our churches for half time. She stated that she would support herself by working one-half day and devote the other half day in doing the work of a deaconess, although she was not trained in any of our deaconess schools. In a very short time it was discovered that she was teaching those things which tend to sow dissension in every Methodist congregation. She was perfectly conscientious in what she was trying to do. She thought she verily ought to do it and seemed to have the mental attitude of the fisherman, who without any compunctions of conscience covers his hook with the tempting bait to the disaster of the fish.—*California Christian Advocate*.

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